COUNSEL,

Given forth by

JOSEPH SLEIGH

Of the CITY of

DUBLIN,

In the time of his Sickneſs,

TO HIS

CHILDREN.

And ſince his Death it being thought fit for the Service of others alſo; therefore it was ordered into Print, that other Children, &c. may have the Benefit thereof.

Printed in the Year 1683.

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Printed in the Year

Advice from a Father, in the time of his Weakneſs of Body, unto his tender Children.

My dear Children,

REmember your Creator in the days of your youth, in your young years, before the Enemy of your Souls draw your Minds out into the Wickedneſs and Ungodlineſs of the World, to defile your Hearts and Minds with the Wickedneſs and Profaneneſs thereof; and ſo harden your Hearts in Sin and Ungodlineſs; which will bring Wo and Miſery upon your Souls, and anguiſh of Spirit, and bitter Lamentation, and provoke the Anger of the Lord againſt you. This is the work of the Deſtroyer of Souls, the Devil, who goes about

like a roaring Lion, ſeeking whom he may devour. And no ſooner Children grow up to years of underſtanding, but this Enemy comes to tempt them, and draw them into evil, and into thoſe things which are contrary to the pure Mind and Will of the Lord; ſome into one thing, and ſome into another, according as they are naturally inclined; ſome to Wildneſs and Rudeneſs, ſome to Pride, ſome to Stubborneſs and Self-conceitedneſs; ſome to one vanity and ſome to another. This is the work of the Deſtroyer.

Therefore, my Children, my Advice to you in tender love is; that you wait upon the Lord in the ſtilneſs and coolneſs of your Minds, in the ſilence of all fleſh, or fleſhly thoughts or cogitations, that you may receive Wiſdom and Strength from the Lord, to withſtand the Enemy of your Souls: For, as it is written in the Scriptures of Truth,

They

They that wait upon the Lord ſhall renew their Strength; for none are able to overcome the Enemy, but they that know the renewing of his Strength; for *of your ſelves* (as Chriſt ſaid) *you can do nothing*: and an overcoming there muſt be, or elſe no entring into that Reſt, which is without end.

My dear Children, you have immortal Souls that ſhall never die; but ſhall be ſenſible either of everlaſting Joy and Felicity with the Lord, and with the Godly in Generations paſt, in the Kingdom of unſpeakable Glory for evermore; or for ever feel the Anger and Indignation of the Lord with the wicked and ungodly, in the Hell of eternal Wo and Miſery, which is a deplorable ſtate.

And as there is but theſe two ſtates for the Soul to remain in after Death; the one Joy and Comfort, the other Wo and Miſery: ſo there are but two ways, the one is

the ſtreight and narrow way that leadeth to Life, the other the broad way that leadeth to the Chambers of Death: So you ſee there is but one way to Life eternal, even the ſtreight and narrow way; although you will ſee many ways in the world; one ſaying, this is the way, another ſort ſaying, nay, but this is the way: and ſo various ſorts of Religions in the world, every one crying up their ſeveral Notions to be the way to the City of Peace and Reſt, which (upon your viewing of it in your Minds) may raiſe doubts, and cauſe ſome Conſiderations in your Minds. And from the conſidering of things you may reaſon within your ſelves; Here are many ſorts of Ways and Religions in the world, and all pretend to be the right way; and how ſhall we do to know the one right way amongſt thoſe many ways; for there is but one right way: and we may ſpend all our days in running from

one

one Religion to another to find the right way, and may miſs of it at laſt; and ſo lay down our heads in Sorrow.

Anſwer. Chriſt ſaith, he is the Way, the Truth and the Life; and it is ſaid in the Scriptures of Truth, that Chriſt enlightens every one that comes into the world: And when Chriſt talked with the Woman at the Well of *Samaria* about Worſhip, and the place of Worſhip, (there being, at that day, a difference between the *Samaritans* and the *Jews* about the place of Worſhip, as appears by the Womans words to Chriſt, when ſhe ſaid, *Our Fathers worſhipped in this Mountain, and ye ſay that in* Jeruſalem *is the place where men ought to worſhip*;) Chriſt ſays, *Woman, believe me, the hour cometh, when ye ſhall neither in this Mountain, nor yet at* Jeruſalem, *worſhip the Father. Ye worſhip ye know not what: we know what we worſhip: for Salvation is of*

the Jews. *But the hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth; for the Father ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit, aud in truth.* Joh. 4. 20, 21, 22, 23, 24.

So this is the true way to worſhip the Father, ſet up by Chriſt Jeſus the Shepherd and Biſhop of the Souls; the ſpiritual Worſhip which is to continue: And *Paul* ſaith, *what may be known of God, is made manifeſt in man:* And Chriſt forbids to run after thoſe who turn peoples minds outward, to look for the way to the Kingdom, *ſaying, lo here, or lo there: for behold, the Kingdom of God is within you.* Luk. 17. 21.

Now if the Kingdom be within, of neceſſity muſt mans Guide be there alſo; as the Apoſtle ſays, *Try your ſelves, prove your ſelves; know ye not how that Chriſt is in you, except ye be Reprobates?*

So here is Chriſt, the way to the Father, near in your Hearts, to guide, teach, admoniſh and reprove, and to juſtifie thoſe that are his faithful followers: So if you want Counſel, you may wait in the coolneſs and ſtilneſs of your Minds, and Counſel you will receive. If you be like to faint in your travel, Chriſt the way will be as the Shadow of a mighty Rock in a weary Land: If you be thirſty, he will be to you as a Well of Water to refreſh your Souls, If you hunger, he will feed you with the Bread of Life, and clothe you with his Spirit: And if you keep the word of his Patience, he will preſerve you in the hour of temptation.

But it may be objected and ſaid; How ſhall we know the Teachings of Chriſt by his Spirit in our hearts, from the Suggeſtions of the Enemy of our Souls; which is alſo a Spirit?

Anſwer. That which reproves thee in ſecret for evil committed by

thee

thee (when no eye, it may be, ſaw thee) is the Spirit of Truth, which leads into all Truth, and Righteouſneſs, and leadeth thoſe who give up to be led by it, into the paths of Holineſs, without which none ſhall ſee God, (as ſaith the Scriptures of Truth) and condemns evil thoughts when they ariſe in the Creature, before they come forth to actions; and leads men to deny all Ungodlineſs and worldly Luſts, and to live godlily and ſoberly in this preſent evil world; and teacheth people to be true to God, and alſo to man; and to deal honeſtly with all men; and to do to every one, as they would have every one do to them.

And this good Spirit teacheth Children to be dutiful to their Parents, and teaches Servants to ſerve their Maſters faithfully, (not as eye-ſervants, but as knowing there is an All-ſeeing Eye that ſees all things:) It leads into all good, and

and is the Author of all good; and as the Beams of the Sun that ſhines into our houſes comes from the Sun, and draws to the Sun again, being its Center; ſo this meaſure of Divine Light, that proceeds from the Sun of Righteouſneſs, ſhines into the Hearts of the Sons and Daughters of men; and directs (by the Beams or Rays of its Glory) to Chriſt the Fulneſs: ſo brings people into the Nature of Chriſt; and ſo ſuch become true born Chriſtians, born of the Spirit, and led by the Spirit into that which is ſober and of a good report, and into that which adorns Chriſtianity, (to wit) a good Life, and a blameleſs Converſation; for that's true Religion that viſits the Fatherleſs and the Widow, and keeps themſelves unſpotted of the World [mark that]. But the wicked Spirit, the Enemy of mans Good and Happineſs leads into all manner of Wickedneſs, leads Children to diſobey their Parents,

rents, to be falſe to their Maſters, to be falſe to their Neighbours, to be headdy and high-minded, lovers of Pleaſure more than lovers of God; leads to Striſe, Envy, Malice, Murthers, Adultery, Theft, and all manner of evil, in order to deſtroy the Soul.

And ſo by this (my dear Children) you may know the right Spirit from the wrong; as a Tree is known by its Fruits and a Fountain by the Water it brings forth; *Can a Fountain bring forth both ſweet Water and bitter?* as ſaith the Scripture by way of queſtion: So, in ſhort, the one leads into all good, and the contrary into all evil.

And theſe Miniſters that direct peoples Minds to the meaſure of Light and Grace in their own hearts, and teach people to love the Light, and obey the Light, that they may be Children of the Light; and to wait in that which manifeſts Sin and Evil, and be ſubject to its leadings

ings and guidings, that Power may be received to overcome Sin and Evil; that ſo the works of the Devil may be deſtroyed, and a Victory in the Dominion of the Spirit, and Power of Truth, may be known over all Sin and Uncleanneſs, that Chriſt may rule and reign in your hearts; (theſe are the Miniſters of Chriſt whoſe Kingdome is Love, Peace, and Joy to the Soul) and that this was the end of Chriſts coming to deſtroy the work of the Devil, and to preſent men to the Father without ſpot or wrinkle, or any ſuch thing; and that nothing that is unclean enter the Kingdom of Heaven, (as ſaith the Scripture;) and direct people to Chriſt the Biſhop and Paſtor of their Souls, that they may witneſs Power from him to overcome the wicked one; and ſo bring not only to the Form of Godlineſs, but to the Power alſo; and for their Service and Labour of Love, deſire no mans Silver or Gold,

or

or Apparel; but bear their Teſtimony (according to the Scriptures) againſt thoſe that preach for hire, and divine for mony, and ſeek their gain from their Quarter, and eat the Fat, and clothe with the Wool, and prepare War againſt thoſe that will not put into their Mouths; whoſe God is their Belly, whoſe Glory is their Shame, who love and ſeek earthly things; and live in Pride and Idleneſs upon the Sweat of poor mens Labours, and matter not what become of their Souls, and preach up Sin term of Life; and do not obey Chriſts Commands, who ſaid to his Miniſters, when he ſent them out, *freely you have received, freely give*; and as the Spirit ſaid through the Prophet *every one that is thirſty come and buy Milk and Wine without mony, and without price*: I ſay, theſe Miniſters as hold forth this Doctrine as aforeſaid (in a pure Life and Converſation, in the movings of his Spirit)

are the Miniſters of Chriſt, as aforeſaid: But they that tell people, they muſt ſin term of life, and it is impoſſible to overcome the Devil; but people muſt live in ſin ſo long as they live in this world, and it cannot be otherwiſe: contrary to the Scripture, which ſaith, *If we walk in the Light, as he is in the Light, then have we fellowſhip one with another*; *and the Blood of Jeſus Chriſt his Son cleanſeth us from all ſin*; and *John* bore teſtimony of Chriſt, that *he was the Lamb of God that taketh away the ſins of the world*: and his Name was called *Jeſus*, becauſe he was to ſave his people from their ſins, not in their ſins; for all ſin is of the Devil, and they that plead for ſin, plead for the Devils Kingdom, and are his Miniſters, and not the Miniſters of Chriſt; for Chriſt and his Miniſters preach'd up Holineſs, and Righteouſneſs, and Innocency; and endavoured to bring man up into that ſtate

in which man was before he fell: *The first Man* Adam *was of the earth earthly; but the second Man was the Lord from Heaven, a quickening Spirit* (as saith the Scriptures,) to renew and quicken man, who was dead from God by reason of Disobedience, and brings man again into that state and image that he was in before he fell; and so into that love and unity with his Maker, which he had in the beginning, before Sin was, and before there was any Preachers up of Sin and Disobedience, term of Life: For the first that preached up Disobedience to Gods Commandments (which are holy and good) was the Serpent, the Devil, the Enemy of mans Happiness; and he did it under a pretence to please that Mind that would fain have Liberty to Evil, saying, *they should be wise, as Gods, knowing good and evil*; and by giving way to that Sin-pleasing Doctrine, Death came over their Souls: So

these

theſe Prieſts, or Teachers, that preach up Sin and Diſobedience term of life: they may ſee their original, the Serpent; and if they repent not; but continue in their obſtinacy and evil ſerpentine Doctrine, they will come (with him) under the Curſe and Indignation of God, as the Serpent did.

So my dear Children, have a care of theſe Deceivers, and rather chuſe (with good *Moſes*) to endure affliction with the people of God, than to enjoy the pleaſures of Sin for a ſeaſon; for they that will live godly in Chriſt Jeſus muſt ſuffer Perſecution.

As I have given you ſome marks before of falſe Miniſters, (which are Teachers of the falſe Church): ſo here is another mark that you may be certain of to be a mark of a falſe Church, and that is Perſecution about Religion: for the true Church never did perſecute; but was perſecuted, and ſuffered perſecution in

all ages, by the falſe Worſhippers, who had the Form of Godlineſs, but denyed the Power; from ſuch we are commanded to turn away.

So dear Children, where ever you ſee this mark, you may conclude thoſe to be falſe Worſhippers and a falſe Church; and *Cain* that murthered his Brother (about Religion) to be their Father (being led by his Spirit,) and the Reward of *Cain* they will have (if they repent not,) which is, to be driven out from the preſence of the Lord, and to become a Vagabond, and be made to cry out (as *Cain* was) *my puniſhment is greater than I can bear.*

The Spirit of Chriſt, that dwells in the true Church, teacheth his people to love their Enemies, to do good to thoſe that hate them, and deſpitefully uſe them, that they may be the Children of their Father which is in Heaven; for he maketh his Sun to riſe on the evil, and on the good; and ſendeth Rain on the juſt

juſt and on the unjuſt, *Matth.* 5. 44, 45. and to deſire the good of all, even the Salvation of their Souls, according to Chriſts Command, when he was in the body of Fleſh upon the earth.

So, my dear Children, through the Love and Deſire that is in my heart for your Souls good, that you may come to live the life of the righteous, and ſo have the righteous Reward, which is Peace and Joy and Unity with the Lord to all eternity; and that when you come to lay down your Heads in the Duſt, you may have Peace with the Lord, which is of more value than an earthly Crown.

My heart is opened to write theſe few Lines unto you, to leave behind, as a further Legacy of my Love unto you, which (as ye come to years of underſtanding) I deſire you to read and conſider, in the ſame Love that moved me to write this, and to leave it behind me, and

let it have an impreſſion upon your Spirits, as the Advice of a loving and tender Father.

My dear Lambs, fear and love the Lord above all things, and ſeek firſt the Kingdom of Heaven and the Righteouſneſs thereof, and all other things the Lord will add, and he will bleſs you with his Bleſſings, and will provide for you, and be a tender Father unto you; and you ſhall want nothing that is good for you, but your heavenly Father will provide it for you, as you keep in his Fear, in the humility of your Souls, in a heavenly dependency upon him the Giver of all good.

And, my dear Lambs, as you grow up to underſtanding, let your Minds be upon heavenly things, and wait upon the Lord, that you may feel his Power and Life, that will ſeaſon your Souls, and draw your Affections Heavenward, into Sobriety, Chaſtity and Moderation in every thing, both in your eating, drink-

drinking, apparel, and in every thing elſe that you may make uſe of in the Creation, tha tthe Lord God of my Life may bleſs you.

And, dear Lambs, have a care of letting your Minds ont, to mind and take delight in the pleaſures and vanities of this world, which will endure but for a moment, in compariſon of Eternity: And if you feel the Enemy drawing, and laying before you the pleaſures of this world, in order to draw your minds from God; wait upon the Lord in that which ſhews you that they are the Suggeſtions of the Enemy of your Souls, and the Lord will give you power to withſtand him, and to deny his Temptations; for the ſame that manifeſts Sin, will (as you wait in it upon the Lord) give you power over Sin; for the Spirit and Power of God in man hath more power (as man gives up to be led by it) to preſerve from Sin and evil, than the wicked Spirit hath to

draw into Sin; as, ſaith the Scripture, *greater is he that is in us, than he that is in the world.*

So, my dear Lambs, wait upon the Lord, that you may ſee him in all his appearances; for he is a Deſtroyer, and goes about like a roaring Lion ſeeking whom he may devour.

So, as you tender the good and happineſs of your Souls, be faithful to the Lord in all ſtates and conditions; and keep good Company, thoſe that fear the Lord; and be willing to receive the Advice of ſuch in all your undertakings: and if it be ſo ordered, that you be Servants to any, get into honeſt Families, thoſe that fear and love the Lord; that you may be inſtructed and brought up in that which is good; and be faithful, true and honeſt in your Services, and be ſubject to thoſe you may ſerve, in all honeſt and lawful things, and then the Lord will bleſs you, and you will

be

be a Bleſſing in the Family you dwell in, and good example to your Fellow-ſervants, which is well pleaſing to the Lord.

And if it be ſo ordered, that you my Sons live until you be men, and that you deſire to marry; my Advice to you is, that ye mind from what ground your Love ſprings; and conſider things well in the Fear of the Lord; and be not taken with every thing that may ariſe in your hearts; but be willing to be adviſed by ſuch whom you judge do fear the Lord: in that weighty concern, have an eye to Virtue more than outward Riches in your choice of Wives.

And you my Daughters, if it be ſo ordered of the Lord, that ye live till you come to Womens eſtate, be not ready to receive every one that may profer love to you, as in relation to Marriage; but wait upon the Lord for Counſel and Advice: and take advice of thoſe who you

judge do fear the Lord; and keep your ſelves ſober and chaſt in the Fear of the Lord; and no doubt but you will do well. My Will and Deſire is, that you all be adviſed in all things and concerns, that are any thing weighty, by my Executors and Overſeers, who (I hope) will be ready to give their Advice.

And when you come to keep Families, and have Dealings and Trading in the world, have an eye to the Truth, that you may do nothing to diſhonour it: but in your Trading and Dealings you behave your ſelves uprightly and juſtly to all men, that ſo by your holy Lives and Converſations Truth may be well ſpoken of, which will cauſe the Lord to bleſs your Endeavours. And if Riches increaſe, ſet not your hearts upon them; but do good with them, having an eye to the Giver: and keep in a holy dependency upon the Lord; and in all ſtates learn to be content, and keep

your

your eye to the Lord over exercises and troubles, inwardly and outwardly, which you may meet with in this world, that your Consciences may be preserved without offence towards God and all men, that in the end you may lay down your heads in peace with the Lord, which is better than a thousand worlds.

So, my dear Lambs, I would have you read these Lines over often, and observe them, that your Souls may be preserved from hurt; being written in dear Love to your Souls, from your tender Father,

JOSEPH SLEIGH.

Dublin the 11th.
Month, 1684.

John Sleigh, A
Inner-Temple,
A.D. 1660.

A Teſtimony concerning Joſeph Sleigh *of* Dublin, *who departed this Life the* 2d. *day of the* 6th *Month,* 1683. *about the* 40th. *year of his age.*

AS for our Friend and Brother, who is taken hence before us, I have this to ſay of him, That ever ſince I knew him, being about fourteen years paſt (ſince I came to live in *Dublin*) I was ſenſible his Love and Reality was ſo much to the bleſſed Truth he profeſſed, as to prefer it before any man or thing he was concerned in: For he loved the Honour of the Lord and his pure Truth, which never conſented to any ſin or evil, which cauſed me to have a very near love to (and unity with) him. He ſtood a faithful Witneſs in his day (according to his Call and Meaſure) againſt Deceit

ceit in Profeſſor and Profane, yet a great Lover of the faithful, and deſirer of Unity amongſt Brethren. I never perceived him apt to differ with any about outward things, which he accounted trifles in the compariſon of the heavenly Riches, which I am ſenſible he much prized, and loved to ſee others proſper therein: for my own part, in all my Intimacy with him, (which was very great) (as I can remember) I always found him zealous for Truth, his Behaviour being ſweetned with the Spirit of Truth: he lived and deceaſed well, and was in the long and tedious time of his Sickneſs born up by the Truth he loved, in much comfort and patience waiting the Lords appointed time for his Deliverance into eternal Reſt. And ſtill his remembrance liveth in my heart, and that he is entred into eternal habitation of Reſt, is ſealed in my Spirit; and doubtleſs it's a good motive and

encourage-

encouragement for the faithful to perſevere in well doing to the end, that the Crown of eternal Life may be their portion, which is not only laid up for him, but for all the righteous that love Chriſts appearance.

He left his antient Mother, and five Children (Orphants) behind him, which he careſully and wiſely diſcharged himſelf towards, as to his outward eſtate; and he having left good Councel and Advice to his Children, given forth in Manuſcript in the time of his Sickneſs, his ſaid Mother deſired it ſhould be put into print, which was unanimouſly agreed to by Friends of our Mens Meeting in *Dublin*, for the Service of them intended, and others that may reap benefit thereby.

The Righteous are taken away from the evil to come, and few lay it to heart.

And though the Lord has taken ſo ſervicable a Member from us; yet he can raiſe up more (and I hope will)

will) whereby his Name and Truth may be honoured upon the Earth, not unto us, not unto us, but unto the Name and Power of the Lord, over all, be Praiſes, and Renown, who is worthy for ever and ever. *Amen.*

Honeſt *Joſeph*. I loved him very dear;
For to the Lord of Life he had true fear:
His Truth he lov'd, and all the Righteous Seed;
But fallers back did make his heart to bleed
In ſorrowful dolour for the Truths renown,
That ſuch backſliders had defac'd its Crown
Within themſelves, which made the weak to ſtumble,
'Gainſt ſuch blocks the blind's apt to tumble.
He loved the blind ſhou'd not be led aſtray,
And erring folks be brought to th' right way.
He lovèd the Light, and brightneſs of its ray,
That ſhined in his Soul of its clear day.
His Underſtanding, and his Love thereby
To God and man, was good entirely,
That God his Honour, and that man true Peace
He did deſire to his very Race;
But ſuch as of this happineſs did bereave
Juſt was his Sorrows, and's Judgments grave,
To bring them to a ſenſe of their own ſtate,
T' amend their ways before it was to late:
His Zeal was well intended for their well,
And's Love to God, 'gainſt whom they did rebel.

But

But he is gone to that eternal Bliſs
Of never ending Joys, and ſo to ceaſe
From man, who's breath's ſo ſhort that they
In little time ſhall have no more a day.
His care for Truth, and for ſuch ſouls as theſe
Was very great, that they might have true peace:
And that Gods Name might ever honor'd be,
And all the ſaving Truth might love like he:
His holy Zeal, his virtuous Spirit ſo clean
Doth ſpeak aloud what he therein did mean;
Though fallers back by his zeal has bin croſt,
He did deſire not one ſoul ſhould be loſt.
This is my Teſtimony of his mind,
Which by a ſtrict ſcrutiny I find:
Tho' he with evil actors could not bear,
Yet 'gainſt the Truth to act he had great fear.
His Body's gone, yet Praiſe is left behind;
So young, and real for Truth, I deſire to find
More *Joſeph*'s bough, over the wall to ſpread,
And to the wicked be as great a dread;
His Counſel to's Babes doth partly ſhow,
That of his Spirit I write, that I did know,
And that for all, that are now left behind,
That with his Zeal for Truth any fault may find,
I do deſire for them, and all mens parts,
They may live and dye and have deſerts
Like him I do through Truth ſo much commend,
Who to the truth and mankind was a friend:
So for the Truth we Self muſt come to hate,
That hinders us from a more happy ſtate,
To love & live in truth through all our days
By me and all Truths lovers be the praiſe.

Anne Trattell. A S. K.